



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

870.5

C63

A 466827

THE USE OF ENIM  
IN  
PLAUTUS AND TERENCE

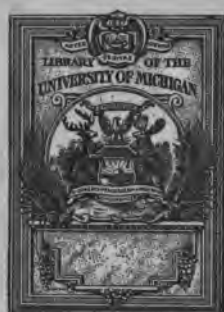
A DISSERTATION WRITTEN TO SECURE THE DEGREE OF DOCTOR  
OF PHILOSOPHY FROM THE UNIVERSITY OF MICHIGAN

BY  
WILLARD K. CLEMENT

JUNE, 1892

BALTIMORE, 1897

The Lord Baltimore Press  
THE FRIEDENWALD COMPANY  
BALTIMORE, MD., U. S. A.



**PRESENTED BY  
THE AUTHOR**

870.1  
C63

# THE USE OF ENIM

IN

## PLAUTUS AND TERENCE

The accompanying dissertation has been revised and entirely rewritten since its presentation and acceptance in 1892. In its original form, all passages referred to were quoted in full, whether important or not. A complete list of all passages in which *enim* occurs in the two authors was given, as well as an explanation of the word's derivation and a statement of the editions and works of reference used. The omission of these details, while reducing the paper to less than half its former length, has in no wise, it is hoped, interfered with a full and clear presentation.

WILLARD K. CLEMENT.

UNIVERSITY OF IDAHO, Feb. 26, 1898.

The Lord Baltimore Press  
THE FRIEDENWALD COMPANY  
BALTIMORE, MD., U. S. A.



870.5  
C63

THE USE OF ENIM  
IN  
PLAUTUS AND TERENCE

A DISSERTATION WRITTEN TO SECURE THE DEGREE OF DOCTOR  
OF PHILOSOPHY FROM THE UNIVERSITY OF MICHIGAN

BY  
WILLARD K. CLEMENT

JUNE, 1892

BALTIMORE, 1897

*The Lord Baltimore Press*  
THE FRIEDENWALD COMPANY  
BALTIMORE, MD., U. S. A.



In the winter of 1885-86, Goetz, who was busy with his new edition of the *Bacchides*, suggested to me, then a student at Jena, the investigation of the use of *enim* in the earlier language. The following pages present the results of that study, delayed and postponed for various causes these eleven years. While the conclusions may not be all that were hoped at the time the investigation was begun, from over twenty readings and comparisons of the entire text of Plautus and Terence, it is felt that the classification is more thorough and systematic than has been previously attempted. While my views on minor points have sometimes changed, my opinions and convictions on the most important usages have been strengthened by successive comparisons of the text. Of the numerous conjectures that would introduce *enim* into the text, only the more plausible have been noticed. It has not been deemed advisable to cumber the page with improbable emendations. Only disputed or typical passages have been quoted in full.

Nearly thirty years ago, Ramsay, in his edition of the *Mostellaria*,<sup>1</sup> stated: "we maintain that in the earlier writers *enimvero* always signifies 'for in truth' as *enim* always signifies 'for,' and that both are uniformly employed to introduce an explanation." Eleven years later Langen,<sup>2</sup> who devoted considerable space to the discussion and gave the most complete classification hitherto attempted, asserted with equal positiveness (p. 262): "Ich glaube behaupten zu dürfen *enim* ist bei Plautus *ausschliesslich* Bethauptungspartikel, es wird von ihm überhaupt nicht zur Begründung eines vorhergehenden Gedankens gebraucht." This latter view became at once the prevalent one among Plautine students, although a number of prominent editors and critics have taken more or less exception to its sweeping conclusions. There is, it would seem, a position between these two extremes, which we are warranted in taking.

<sup>1</sup> London, 1869, p. 206.

<sup>2</sup> Beiträge zur Kritik und Erklärung des Plautus. Leipzig, 1880, pp. 261-71.



I.—*The Position of Enim.*

The position of *enim* may best be considered under two heads : (1) the position of *enim* in the sentence ; (2) the position of *enim* in relation to other words.

(i) *The position of enim in the sentence.*—In Plautus *enim* stands as the first word in the sentence in the following passages : Aul. 500,<sup>1</sup> Capt. 592, Cas. 890, Cist. 777, Mil. 429, 1018, Most. 1144, Pers. 236, 319, 612, Trin. 1134. In Epid. 701 I should read *enim istaec captiost*, as I see no good reason for discarding the manuscript reading for Brix's conjecture, *em istaec captiost*, adopted by Götz. In Men. 846 I read *enim haereo*<sup>2</sup> with Brix. This, suggested by Ussing in his note to Aul. 492, is much to be preferred to *enim periculum est*, which he adopts in his later edition. Schöll transfers the words from Menaechmus to Matrona, and so is compelled to change *haereo* to *censeo*. In Trin. 806 *enim* is to be preferred to the manuscript *at enim*.

The two most probable conjectures that would give *enim* first place in the sentence are Lachmann's *enim verbis probus* for *in verbis probus* in Amph. 838, and Ribbeck's ingenious emendation of Mil. 1319, which will be discussed more fully below.

*Enim vero* stands at the beginning of the sentence in the following passages : Amph. 723, 771, Asin. 688, Capt. 628, Cas. 475, 728, Cist. 519, Curc. 175, 608, Men. 860, 1075, Merc. 739, Pers. 349, Poen. 296, 435 (where its parenthetical position really gives it first place), Rud. 1003, Stich. 398, 616, Trin. 958, 989 ; probably in Capt. 22 and Poen. 280.<sup>3</sup>

*Enim* is first<sup>4</sup> in four passages in Terence : Ad. 168, H. T. 72, Hec. 238, Phorm. 983, and *enim vero* in eight : And. 91, 206, H. T. 320, 1045, Hec. 673, Phorm. 465, 937, 1036.

*Enim* is found in the second place (when not joined with other particles) 21 times in Plautus and 7 in Terence. In only one

<sup>1</sup> The citations for Plautus (both plays and fragments) are made according to the edition of Götz, Löwe and Schöll ; for Terence, that of Dziatzko.

<sup>2</sup> Compare Capt. 532, Merc. 739.

<sup>3</sup> Langen's statement (p. 263) : " Weit häufiger (am Anfang des Satzes) ist aber die Verstärkung durch *vero*, mindestens dreissigmal," is incorrect.

<sup>4</sup> This position of *enim* in the earlier language is not noted by the majority of grammars in general use. Roby, II, p. 22 ; Harkness, §569, III ; Allen and Greenough, §§156, R, 345, b, and Bennett, §345, are all guilty of the same omission. Gildersleeve-Lodge, §498, n. 1, recognizes the usage. A number of equally dogmatic and incorrect additional statements could easily be secured

passage does it occupy third place, Cas. 525 *em*, *nunc enim* etc., where its position can be accounted for by its close connection with *nunc*.

(ii) *The position of enim with reference to certain words.*—An examination of the passages shows that *enim*, both alone and in compounds, is often found associated with certain words. The following collocations are worthy of note:

(1) *Enim with pronouns.*—*a.* With personal pronouns: *enim*<sup>1</sup> *ego*, Cas. 280, Merc. 251, Mil. 809, Most. 888, 926, Poen. 604; *mihi*, Aul. 500, Amph. 733, Cas. 366; *me*, Trin. 1134; *tu*, Capt. 568; *enim vero ego*, Capt. 534, Pseud. 979, Trin. 958; *certo enim ego*, Aul. 811; *mihi*, Stich. 88; *at enim mihi*, Stich. 738; *nos*, Stich. 129; *tu*, Epid. 94; *quia enim me*, Merc. 248, Truc. 266; *te*, Amph. 606, Pers. 592; *certe enim tu*, Asin. 614; *nempe enim tu*, Trin. 60; *verum enim tu*, Mil. 293; *non enim tu*, Rud. 989.

*b.* With demonstrative pronouns: *enim id*, Men. 163, Ad. 730; *enimvero id*, And. 848; *verum enim vero id*, Ad. 255; *at enim id*, Bacch. 793, 1080; *quia enim id*, Most. 1098; *enim illa*, Phorm. 113; *illo*, Men. 249; *etenim ille*, Amph. 266; *enim vero ille*, Amph. 771; *illud*, Men. 860; *at enim ille*, Cist. 739, Men. 790; *illi*, Pers. 569; *quia enim ille*, Curc. 667; *ne enim illi*, Most. 1095; *non enim illum*, Rud. 922; *neque enim illi*, Trin. 585; *enim ipsi*, Cas. 323; *etenim ipsus*, And. 442; *enim istaec*, Epid. 701, Most. 1144; *at enim istaec*, Eun. 381; *istoc*, H. T. 699; *enim hic*, Bacch. 457; *at enim hoc*, Poen. 1197; *non enim haec*, Most. 827.

*c.* With relative or interrogative pronouns: *certo enim quod*, Poen. 1182; *at enim quod*, Pers. 832; *quia enim qui*, Hec. 311; *verum enim vero qui*, Poen. 874; *quid enim*, Amph. 694.

(2) *Enim with adverbs.*—It is also joined with many adverbs, especially those of time. Thus, *nunc enim*, Asin. 598, Cas. 525, Epid. 162, 648 (*non enim nunc*), Capt. 534 (*nunc enim vero*), And. 823 (*immo enim nunc*); *enim iam*, Cas. 890; *verum enim quando*, Ad. 201.

Four examples are found of the combination *ita enim vero*, Amph. 410, Asin. 339, Cist. 519 (*enim vero ita*), Most. 920.

(3) *Enim with negative and final particles.*—It is joined with negative and final particles: *enim non*, Cist. 777, Pers. 236, Ad.

<sup>1</sup> These lists are arranged for the sake of brevity with *enim* first, even if it be postpositive.

168, Capt. 628 (*enim vero non*), Merc. 395, Mil. 1139, Pseud. 325 (*quia enim non*); *haud enim*, Capt. 592; *enim ne*, Mil. 429, Cist. 235, Most. 922 (*at enim ne*).

(4) *Enim with the first person of verbs*.—In numerous cases it is joined with the first person of verbs. Examples are: *aio enim vero*, Amph. 344, Pers. 185; *ego enim dicam*, Cas. 372.

## II.—The Force of Simple *Enim*.

(i) *Enim with corroborative force*.—In both Plautus and Terence *enim* has in the majority of cases an affirmative or corroborative force, corresponding to our 'indeed, certainly, to be sure,' and the German 'fürwahr, wahrhaftig.'

1. With this corroborative force *enim* occupies the first place in the sentence in Aul. 500, Capt. 592, Cas. 890, Cist. 777, Epid. 701, Men. 846, Mil. 1018, Most. 1144, Pers. 236, 319, 612, Trin. 806, 1134, H. T. 72, Hec. 238, Phorm. 983. I do not find any passage, resting on manuscript authority, where *enim* in the first place has any other force. Lachmann's conjecture, Amph. 838 *enim* (MSS *In*, Uss. *Id tu*) *verbis probas*, has the same meaning, with a tinge of irony.

2. It is similarly employed in the second place in the sentence with no unusual emphasis: Amph. 333, Asin. 598, Bacch. 457, Cas. 525, Epid. 648, Men. 251, Merc. 251, Phorm. 113.

3. In answers it is frequently employed with the same signification: Cas. 279–80 *Ch.* Te uxor dicebat tua Me vocare. *Lys.* Ego enim vocari iussi, 323, 366,<sup>1</sup> 372, Men. 162, Mil. 429 (*enim* first), 810, Most. 888, Pers. 670, Poen. 387, Ad. 168 (*enim* first), 730.

*Nil* is sometimes joined with *enim* in the reply: Bacch. 701–2 *Pist.* Nunc quid nos vis facere? *Chrys.* Nil enim (*Nihil* Uss., *enim nihil* R., Lang.) nisi ut ametis impero; Most. 551, Ad. 656, 921, Hec. 850.

An isolated example that may be quoted here is H. T. 317 *Cl.* Quid illa facias? *Sy.* At enim. *Cl.* Quid enim?

4. The corroborative force sometimes takes an ironical turn like *vero* or the German *freilich*: Capt. 568 Tu enim repertu's, Philocratem qui superes veriverbio; Amph. 836–8 *Alc.* Quae non

<sup>1</sup>Schöll's arrangement and punctuation of the line removed the objections to the rare and doubtful use of *enim* in questions. One other case will be considered below.

deliquit, decet Audacem esse; confidenter pro se et proterve loqui. *Amph.* Satis audacter. *Alc.* Ut pudicam decet. *Amph.* Enim verbis probas.

5. In *Amph.* 694 is found the only example of a usage so familiar in Ciceronian Latin, *quid enim* in Quid enim censes? te ut deludam contra lusorem meum? Langen (p. 267) denies its genuineness, and declares: "Plautus hat gewiss *quidnam censes* geschrieben." While there is no other example in the writers of the period based on as good MS authority (*Quid enim*, Curc. 273, being a conjecture; *quis enim*, Enn. 114 (M.), depending on the reading of the scholiast, and *quis enim*, ex inc. inc. fab. 1 (R. I), having so uncertain a date), there seems no reason for making the change. There are other readings of equal authority and rarity in Plautus.

(ii) *Enim* with causal force.—Most. 925-6 reads: *Tr.* Quid? tibin umquam quicquam, postquam tuos sum, verborum dedi? *Th.* Ego enim recte cavi. Lorenz, in his note to the passage, recognizing its causal force, and the implied ellipsis, translates: "*Ego enim*, 'nein, denn ich'—eine bei *nam* und *enim* wie bei γὰρ häufige und bekannte Ellipse."

In Poen. 604, Milphio exclaims: En, edepol mortales malos! whereat Agorastocles proudly replies: Ego enim docui. The passage is similar to the preceding, and the simplest and most natural way to interpret it is by supplying the evident ellipsis: 'Certainly they are, for I taught them.' To explain *enim* as equivalent to *profecto* is to decidedly weaken the force of the reply.

I have always been sorely tempted to regard a similar ellipsis as existing in Cas. 279-80 *Lys.* Te uxor aiebat tua Me vocare. *Ch.* Ego enim vocari iussi, though the causal force does not seem as strong as in the two preceding passages.

Pseud. 133 seqq. Ballio comes out heaping abuse on the heads of his slaves: Exite, agite exite, ignavi, male habiti et male conciliati Quorum numquam quicquam quoquam venit in mentem ut recte faciant Quibus nisi ad hoc exemplum experior, non potest usura usurpari, Neque homines magis asinos umquam vidi, ita plagis costae callent, Quos quom ferias, tibi plus noceas, eo enim ingenio hi sunt etc. Lorenz, properly regarding *enim* as causal, explains the passage: "*noceas*, theils weil sie dann an Diebstahl, Raub und Flucht denken; denn *eo ingenio sunt* etc."

There is no necessity of thus straining the meaning of *noceas*. Ussing gives, to my mind, the true explanation by regarding the clause beginning *neque homines* as parenthetical and referring *enim* to the lines preceding.

Terence furnishes one example, And. 808-9 *nam pol si id scissem, numquam huc tetulissem pedem; semper enim dictast esse atque habitast soror*.

Of the half dozen or more examples of *enim* that have found their way into the text of Plautus by conjecture, I shall mention only one, Ribbeck's emendation of Mil. 1319 *Enim pietas sic hortat*. Two objections have been urged against the conjecture, the use of *enim* as causal and the active form *hortat*. The first has been already disposed of. The second is stronger, though examples of the active forms of *hortor* are cited by Ribbeck in his critical notes and the lexicons. It must be admitted from Langen's statistics (p. 63) as to the forms of *hortor* in Plautus based on manuscript authority that the active form is improbable, though possible. Still the strongest argument against the reading is the position of *enim*. It has been shown that in all passages, in both Plautus and Terence, where *enim* holds the first place, its force is corroborative. Indeed, we are justified in regarding this as a rule. *Enim* in Ribbeck's text is nothing if not causal, and in its position lies the gravest objection to its adoption.

It is in place to state Langen's argument as to the non-existence of causal *enim* in Plautus. Briefly put, it is as follows: In a large majority of passages in Plautus *enim* has the corroborative force and no other meaning is possible. In the remaining examples a causal force is possible, though a corroborative force can be given. Therefore there is no passage in which the corroborative force is impossible. Let us test this argument with reference to Terence. It is agreed that the investigation must start with simple *enim* and proceed to its compounds. In Terence there are 10 instances of simple *enim* with corroborative force to one with causal. Applying Langen's reasoning, as the overwhelming majority of passages are corroborative, all may well be, and the one causal instance vanishes. But it does not. Langen admits that it is causal and cannot be otherwise. If one example in 11 can be causal in Terence, is the proportion so great as to make it impossible for 3 out of 37 or 4 out of 38 in Plautus, as shown above? It may be answered that the causal meaning is the only permissible one in the Terentian passage, but only one of two and

perhaps not the better in the four Plautine examples. It is no greater feat of mental gymnastics to read a corroborative force into the passage from the *Andria* than into the passages cited from Plautus. The causal force of *enim* in a number of passages in Plautus yet to be discussed is as plain to me as the majority admittedly so in Terence. Each reading only emphasizes this view. Tests made with others, who could not be accused of bias toward either view, favor the causal interpretation as the only reasonable one, and as the clearest and most emphatic. I can see no special difference in usage between Plautus and Terence in this regard. Any preconceived idea, carried out to its logical result, will be as sweeping in its conclusions as Langen's on this subject. That the conclusions are always correct, and the process a laudable one, is deserving of serious question.

### III.—*Enim with Affirmative Particles.*

(i) *Enim vero*.—From *enim* we pass to the strengthened form *enim vero*, which simply increases the force of the affirmation. The view of some early grammarians, that it may have an adversative force like *sed*, is not sustained by the examples. Dräger<sup>1</sup> shows that its occurrence with this meaning is only in later prose.

1. It is found in simple assertions: *Amph.* 266, 723, 771, *Capt.* 22, *Cas.* 475, *Cist.* 519, *Men.* 860, *Stich.* 398, *Trin.* 958, *And.* 91, 206.

2. It is often used to denote a state or condition, and then is frequently accompanied by a temporal particle: *Capt.* 534 *Nunc enim vero occidi*; *Curc.* 175, 608, *Merc.* 739, *Hec.* 673.

3. It is used in statements expressing indignation or irony: *H. T.* 1045, *Phor.* 465.

4. It is found in answers. These are of two kinds: (1) where the answer is suggested by the statements of the preceding speaker: *Capt.* 628 *Heg.* *Fuistin liber?* *Tyn.* *Fui.* *Ar.* *Enim vero non fuit, nugas agit*; *Most.* 920, *Pers.* 349, *Poen.* 280, 296, 435, *Rud.* 1003, *Stich.* 616, *Trin.* 989, *And.* 848, *H. T.* 320, *Phorm.* 937, 985; (2) where the answer is a direct reply to the preceding question: *Amph.* 344 *Merc.* *Ain vero?* *So.* *Aio enim vero*; 410; 759, *Asin.* 339, 688, *Cas.* 728, *Men.* 1075, *Pers.* 185, *Pseud.* 979, *Trin.* 987, *Phorm.* 1036.

<sup>1</sup>Historische Syntax, II, p. 131.

(ii) *Certe enim* and *certo enim*.—Langen<sup>1</sup> in an exhaustive study and citation of the Plautine and Terentian passages in which the words occur, reaches the conclusion that in Plautus *certe* expresses 'subjective certainty' and *certo* 'objective certainty.' In Terence we find *certe* in its later classical usage taking the place of *certo* in expressions of 'objective certainty.' The same results apply in the use of the words when strengthened by *enim*. The examples are not numerous—six in Plautus and one in Terence.

1. *Certe enim* is found Amph. 331, 658, Asin. 614, And. 503. Aul. 811 the manuscripts read: *Certo enim ego vocem hic loquentis modo mi audire visus sum*. This should be changed to Langen's reading *certe*, in conformity to his rule.

2. *Certo enim* occurs in two passages: Poen. 1182 *Certo enim, quod ad nos attinuit, Pulchrae praepollentesque, soror, fuimus*; Stich. 88 *Certo enim mihi paternae vocis sonitus auris accidit*. Terence has no example of the combination.

(iii) *Nempe enim*.—Trin. 61 Ritschl and Schöll read: *Nempe enim tu, credo, me imprudentem obrepseris*. The manuscript reading *namque enim* is adopted and defended by Brix, Hand,<sup>2</sup> Langen<sup>3</sup> and others. It must be admitted that Ritschl's conjecture is unusual, it being the first instance of the usage outside of the writers of the Silver Age. On the other hand, *namque enim* occurs nowhere else. Hand would explain it as a colloquialism, comparing it with *neque haud*. This explanation is far from acceptable. Ritschl's conjecture<sup>4</sup> has two reasons to commend it: (1) it is probable from the frequent interchange of *nempe*, *namque*, *neque* in the manuscripts, and (2) more important still, it is in perfect harmony with Megaronides' remark.<sup>5</sup>

#### IV.—*Enim* with Adversative Particles.

(i) *At enim*.—*Enim* is frequently joined with the adversative particle *at*, having in most cases the affirmative or corroborative force already noticed. It may then be translated 'but indeed, but surely.'

1. Examples of such usage are: Bacch. 993, 1080 (*et MSS, sed Acidalius*), Cist. 235, 739, Epid. 94, Men. 790, Merc. 159, Most.

<sup>1</sup> Beiträge, pp. 22–31.

<sup>2</sup> Vol. IV, p. 12.

<sup>3</sup> Beiträge, p. 261.

<sup>4</sup> Prolegomena, p. lxxv (reprinted in his Opuscula, vol. V, p. 332).

<sup>5</sup> For other conjectures and discussions of this much-disputed passage, see Schöll, App. Crit., p. 127.

808, Pers. 569, 832, Poen. 914, 1197 (twice), Pseud. 436, Stich. 129, 738, Trin. 919, Eun. 381, 751, H. T. 317, 699, 713.

2. In Most. 922 *At enim ne captioni mihi sit, si dederim tibi* is an example of the common ellipsis of *metuo*.<sup>1</sup> In Ad. 830 seq. we have *At enim metuas, ne ab re sint tamen Omissiores paulo*.

3. It is used in the reply expressing indignation or some other emotion: Phorm. 487 *Ph. Audi quod dicam. Do. At enim taedet iam audire eadem milia*.

4. It is found twice in questions in connection with *scin*: Pseud. 538, 641.

5. One example is found of a comical play on the particle: Epid. 95 *At enim,—bat enim*. With this can be compared Pseud. 236 *Cal. At. Ps. Bat*; and Pers. 213 *Paeg. Heia. Soph. Beia*.

(ii) *Verum enim*.—Langen<sup>2</sup> shows that *verum* has only adverbative force. Any interpretation (like that of Ussing in his note to Asin. 790, who translates it by *sane*) which would regard it as synonymous with *vero* is incorrect.

1. Six examples of *verum enim* are found in Plautus and Terence: Cist. 80, Mil. 293, Poen. 874, Ad. 201, Eun. 742, Phorm. 555. In five of these *verum* has plainly the force of *sed*. The sixth presents unusual difficulties. It is Poen. 873-4, where Goetz reads: *Syn. I in malam rem. Mil. I tu atque herus. Syn. Verum enim qui homo eum norit, cito homo pervorti*. Geppert changed the second verse so as to read: *Verum enim, si modo eum noris etc.*, where *verum enim* can only have the force of *enim vero*, and the answer is not in harmony with what precedes.

Two ways out of the difficulty suggest themselves. *Enim vero* can be read, in harmony with the numerous passages where its Plautine force has been shown, or we can suppose that some passage or lines containing Synecratus' reply has been lost, and that the statement of the text is its continuation.

2. A strengthened form of *verum enim* is *verum enim vero*. An example of this is found in each author: Capt. 599, Ad. 255.

(iii) *Sed enim*.<sup>3</sup>—No example of *sed enim* is found in the manuscripts of Plautus or Terence. Three conjectures have introduced

<sup>1</sup> Lorenz in his note on the passage cites other examples of the same ellipsis.

<sup>2</sup> Beiträge, pp. 113-21.

<sup>3</sup> See Brix's note on Mil. 983.



it into the text. So Acidalius in Bacch. 1080 in place of *etenim* (at enim Pareus), Ritschl in Bacch. 1083, while Goetz prefers to follow the manuscripts, and again in Mil. 983, with Fleckeisen and Lorenz. Ribbeck, Brix and Goetz, however, read *sed ne et istam* instead of *sed enim ne istam*, which removed the faulty hiatus *sed ne istam*. The first example based on manuscript authority is in Cato, Or. pro Rhod. (Jordan, 23, 9).

(iv) *Immo enim*.—*Immo enim* is used whenever an opinion opposed to what has just been expressed is to be emphatically stated: Pseud. 31 *Call.* Lege vel tabellas redde. *Ps.* Immo enim pellegam; Stich. 699, And. 823, Phorm. 337. *Enim* has in these examples its corroborative force.

The stronger form *immo enim vero* occurs with substantially the same force: Capt. 608, Eun. 329, Phorm. 528.

#### V.—*Enim with Causal and Final Particles.*

(i) *Quia enim*.—*Enim* is often joined with *quia*, strengthening or intensifying its causal force. It is thus found in answers to questions introduced by

1. *Qui*, Amph. 266, 1034, Pers. 228, Truc. 733.
2. *Qui istuc*, Phorm. 331.
3. *Qui dum*, Epid. 299, Rud. 1116.
4. *Qui vero*, Merc. 395 (Ritschl).
5. *Quid*, Capt. 884, Cas. 385, Curc. 449, Mil. 1139, Poen. 1344, Truc. 266 *Quia enim me truculentum nominas*.
6. *Quid ita*, Pers. 592.
7. *Quid iam*, Bacch. 50, Mil. 834, Pseud. 325.<sup>1</sup>
8. *Quo argumento*, Mil. 1001.
9. *Qua istuc ratione*, Pseud. 804.
10. *Quamobrem*, Curc. 443, 667, H. T. 800.
11. *Cur*, Merc. 648, Most. 1097.
12. *Qua propter*, H. T. 188, Hec. 311.

(ii) *Ut enim, ne enim*.—In a similar way *enim* with its affirmative force is joined with the final particles *ut* and *ne*. Thus with

1. *Ut*, Cas. 268, Epid. 277, Poen. 855.
2. *Ne*, Most. 1095.

<sup>1</sup> Lorenz, by comparing this passage with 318 (*quia pol*) and 345 (*quia edepol*), shows the connection between *enim, pol* and *edepol*.

VI.—*Enim with Negative Particles.*

(i) *Non enim*.—There are two distinct usages of *non enim*, as has been found to be the case with simple *enim*.

1. It has already been shown that in a large majority of the passages in Plautus and Terence in which it occurs, the force of *enim* is merely corroborative. A comparison of the passages containing *non enim* in the light of these results will give the same conclusions. Accustomed as most scholars of Plautus have been to Ciceronian usage, they have often been led astray by the discovery that *enim* with causal force, in negative sense, is not in place in several passages. To remove this difficulty the archaic negative *noenum* or *noenu* is substituted, as by Ritschl in Trin. 705 and Bücheler in Asin. 808. It is questionable if this is either necessary or based on good reasons. The examples of *noenum* (*u*) based on manuscript authority are so rare that conjectures increasing their number must be regarded as venturesome.<sup>1</sup> With the corroborative force of *enim*, so generally admitted, no change is necessary.

This corroborative force is shown by the following examples: Aul. 594, Cist. 562, Epid. 162, Most. 1133, Pseud. 1266, Rud. 989, Stich. 600, Truc. 309.

Three passages similar in construction are: Mil. 283 *Non enim faciam quin scias*; Stich. 302 *Non enim possum quin revortar*; Trin. 705 *Non enim possum quin exclamem*.

*Non enim* is used once in Terence to express a strong, confident denial: Phorm. 694 *An. Quid fiet? Ge. Non enim ducet*.

2. In the following passages the causal force of *enim* is far more in place than the corroborative; indeed, in several it is the only possible one.

Capt. 860 *Heg. Non sentio. Ergas. Non enim es in senticeto, eo non sentis*. Brix, striving to reproduce the pun and at the same time preserve the corroborative force of *enim*, translates: "Ja, du bist auch kein Märker." A correct translation must bring out the causal force of *enim*: 'You don't feel, because you are not in the briars.'

Most. 827–8, Tranio says of the door-posts: *Atque etiam nunc satis boni sunt, si sunt inducti pice. Non enim haec pultifagus*

<sup>1</sup> The only cases I have discovered are Aul. 67 and Lucr. 3, 199; 4, 712. The three passages in Ennius, A. 287, 479 (M) and F. 201 (R) are all due to conjecture. See L. Müller, Lucilius, 30, 23 (p. 267); Ritschl, Opus, vol. II, p. 242.



